

**Brahmaudana**  
**Accompanying a rice-dish offering**

**XI.1.1** O Agni, be thou born; (indestructible) Aditi here, suppliant, cooks a brahman-rice-dish, adorable-sons; the seven - seers being makers, let them churn you, here together with progeny.

**XI.1.2** Make ye smoke, O ye showerers, companions, ye that are aided by the unhateful (?), unto speech, this Agni fight-overpowering, having good heroes, by whom the gods overpowered the barbarians.

**XI.1.3** O Agni, thou hast been born unto great heroism, unto the cooking of the brahman-rice-dish, O Jātavedas; the seven Saptarśhī seers being makers - they have given thee birth: do thou confirm to this woman wealth with all heroes.

- XI.1.4** Kindled, O Agni, be thou kindled with kindling (samidh); mayest thou bring hither, knowing, the worshipful gods; for them cooking (śra) the oblation, O Jātavedas, make thou this man to ascend to the highest firmament (nāka).
- XI.1.5** Threefold is set down the share that is yours of old, of gods, of fathers, of mortals; know ye the portions (anśa); I share them out to you; that one that is the gods, shall set this woman across.
- XI.1.6** O Agni, powerful, overcoming, thou overcomest; put down (our) hating rivals; let this measure (mātrā) being measured, and measured, make (thy) fellows tribute-bringers to thee.
- XI.1.7** In company with thy fellows, be thou united with milk; urge her up unto great heroism; ascend aloft to the summit (viṣṭap) of the firmament (nāka) which they call by the name heavenly world.
- XI.1.8** Let this great one (mahī) accept the hide, the divine earth, with favouring mind, then may we go to the world of the well-done.
- XI.1.9** Join thou on the hide these two allied stones, split apart the shoots (anśu) successfully for the sacrificer; smiting down, smite them that would fight her; bearing up thy progeny aloft, lift up.

- XI.1.10** Seize in thy hand, O hero, the two joint-acting (sakṛt) stones; the worshipful divinities have come to thy sacrifice; three boons, whichsoever thou choosest -- those successes do I here make successful (saṃpḍhī) for thee.
- XI.1.11** This (is) thy thought (? dhīti) and this thy place of birth; let Aditi, of hero-sons, seize thee; cleanse away them that would fight her; confirm to her wealth with all heroes.
- XI.1.12** Sit ye in the wooden blower (upaśvasa); be ye winnowed, worshipful ones, from the husks. By fortune (dviṣataḥ) may we surpass all (our) equals; I make (our) haters to fall under foot.
- XI.1.13** Go away, woman, come back quickly; the stall (goṣṭha) of the waters hath ascended thee for bearing; seize then of them, whichever shall be worshipful; having shared out wisely (dhīrītṛā), then leave the others.
- XI.1.14** These maidens (yoṣit) have come, adorning themselves; stand up, woman take hold of the mighty one; well-spoused with husband, progeny possessing with progeny (prajāvatyā), to thee hath come the sacrifice; recieve thou the vessel.
- XI.1.15** The portion of refreshment (ūrj) set down, which (is) yours of old; do thou, instructed by the seer, bring these waters; let this sacrifice be for you progress-gaining (gātu-vid), refuge-gaining (progeny gaining) (prajāvit), formidable, cattle-gaining (paśuvid), hero-gaining (vīrvit).

- XI.1.16** O Agni, the worshipful pot (caruḥ) hath ascended thee; bright, very hot, do thou heat it with heat; let those of the seers, those of the gods, gathering unto their share very hot, heat this with the seasons (ṛtubhiḥ).
- XI.1.17** Let these cleansed, purified, worshipful maidens, the waters, beauteous ones, creep down to the pot; they have given us abundant progeny, cattle; let the cooker of the rice-dish go to the world of the well-doers.
- XI.1.18** Cleansed with prayer (brahmaṇa) and purified with ghee (ghṛta) shoots of Soma (are) these worshipful rice-grains, enter ye the waters, let the pot receive you; having cooked this, go ye to the world of the well-doers.
- XI.1.19** Spread thyself broad, with great greatness, thousand-backed in the world of the well-done; grandfathers, fathers, progeny, descendants (upajā), I am thy fifteen-fold cooker.
- XI.1.20** Thousand-backed, hundred-streamed, unexhausted, (is) the brāhman-rice-dish, god-travelled, heaven-going; them yonder I assign to thee; lessen (?) thou them with progeny; be gracious then to me (as) bringer of tribute.
- XI.1.21** Go thou up to the sacrificial hearth; increase her with progeny; push (away) the wild demon; set her further forward; by fortune may we surpass all (our) equals; I make (our) haters to fall under foot.

- XI.1.22** Turn thou toward her together with cattle; be opposite to her together with the divinities; let not curse attain thee, nor wicked craft (abhicāra) bear rule (vi-rāj) in thine own field (kṣetra), free from disease.
- XI.1.23** Fashioned by righteousness (ṛta) set by mind, this was ordained in the beginning the sacrificial hearth of the brāhman rice-dish; apply, O woman, the cleansed shoulder-bearer (?); on that set the rice-dish of them of the gods.
- XI.1.24** Aditi's hand, this second ladle (sruc), which the seven-seers, being makers, made -- let that spoon, knowing the members of the rice-dish, collect it upon the sacrificial hearth.
- XI.1.25** Let them of the gods sit by thee, a cooked (śṛta) oblation; having crept out of the fire, sit thou forward again to them; purified by soma, sit thou in the belly of the worshipers; let not them of the seers, partakers (prāśītār) of thee, suffer harm.
- XI.1.26** O king Soma, strew harmony for them, for whatsoever good Brāhman shall sit by thee; with good call, I call loudly to the brāhman-rice-dish, the seers, them of the seers, born from penance (tapas).
- XI.1.27** These cleansed purified worshipful maidens I seat in separate succession in the hands of the priests (brāhman); with what desire I now pour you on, may resplendent Indra here with the Maruts (cloud bearing wind) grant me that.

- XI.1.28** This my light (jyotir) immortal gold, cooked (pakva) from the field, this my desire milker, this riches I deposit in the Brāhmaṇs; I make a road to the Fathers (pitṛ-yana) that is heaven-going.
- XI.1.29** Strew thou the husks in the fire, in Jātavedas; (the one who knows all, born-ones) wipe off far away the chaff (? kambūkān); this we have heard to be the share of the house-king; also we know the portion (bhāgadheya) of perdition (nirṭi).
- XI.1.30** Know thou the toiling, cooking, soma-pressing one; make him to ascend the heaven-going road, by which he may ascend, arriving at the vigor that is beyond, to the highest firmament, to the furthest vault (param vyomany).
- XI.1.31** Wipe off, O serving priest (adhvaryu) this face of the bearing one (? babhri); make thou, understanding it, room for the sacrificial butter; wipe off with ghee along all (its) members; I make a road to the Fathers that is heaven-going.
- XI.1.32** O bearing one, (as) a wild-wicked demon, strew discord for them, for whatsoever non-Brāhmaṇs shall sit by thee; rich in ground spreading themselves forward, let not them of the seers, partakers of thee, suffer harm.
- XI.1.33** I set thee down, O rice-dish, among them of the seers; for them that are not of the seers there is no portion here; let Agni my guardian, and all the Maurts, i.e., cloud-bearing winds, let all the gods defend the cooked (offering).

- XI.1.34** The offering, yielding milk (duh), constantly full (prapīna) a male (pumāṇs) milch-cow, seat of wealth, immortality through offspring, and a long life-time -- and may we sit by thee with abundance (pl.) of wealth.
- XI.1.35** Thou art a heaven-going bull; go to the seers, to them of the seers; sit in the world of the well-doing (suhrtasya like) there is their preparation (sanskṛta) for us both.
- XI.1.36** Gather thou together unto, go thou together forth after; O Agni, make ready (kalpaya) the roads travelled by the gods; by them well-made, may we go after the offering, that stands upon the seven-rayed firmament.
- XI.1.37** With what light the gods went up to the sky, having cooked the brāhman-rice-dish, to the world of the well-done, with that may we go to the world for the well-done, ascending the heaven, unto the highest firmament.

### Rudra (Bhava and Śarva)

- XI.2.1** O Bhava and Śarva, be gracious; do not go against (us); ye lords of beings, lords of cattle, homage to you ! (the arrow) that is fitted, that is drawn, do not let fly; do not harm our bipeds nor quadrupeds (dvipadaḥ-catuspadaḥ).

**XI.2.2** Make ye not bodies (śarīra) for the dog, the jakal, for the buzzards (? aliklava), the vultures, and them that are black (and) greedy (aviṣyu); let thy flies, lord of cattle, let thy birds not find themselves at food.

**XI.2.3** Unto thy noise (? kranda), thy breath, and what pangs (? ropi) are thine, O Bhava - homage we pay thee that art thousand-eyed (sahasrākṣa), O Rudra, immortal one.

**XI.2.4** We pay thee homage in front, above, also below; forth from the sphere of the sky, homage (be) to thine atmosphere.

**XI.2.5** To thy face, O lord of cattle; the eyes that thou hast, O Bhava; to (thy) skin, form, aspect, to thee standing opposite (be) homage.

**XI.2.6** To thy members, belly, tongue, thy mouth, to thy teeth, smell, (be) homage.

**XI.2.7** With the blue-locked archer, the thousand-eyed, vigorous, with Rudra, the half-smiter (?) - with him may we not come into collision (samarāmaḥi).



- XI.2.8** Let this Bhava avoid us on every side; as fire the waters, let Bhava avoid us; let him not plot against us; homage be to him.
- XI.2.9** Four times (catuṣ) homage, eight times, to Bhava; ten times, O lord of cattle, be homage to thee; thine are shared out these five creatures (paśvāḥ) i.e., cows, horses, men, sheep and goats.
- XI.2.10** Thine are the four directions, thine the heaven, the earth, thine, O formidable one, this wide atmosphere, thine is all this that has life (ātman), that is breathing upon (anu) the earth.
- XI.2.11** This wide vessel, holder of good things, is thine, within which are all these beings; do thou be gracious to us, O lord of cattle; homage to thee; away let the jackals, the serpents (abhibhāḥ), the dogs go, away the weepers of evil with disheveled hair ('vikeśyaḥ).
- XI.2.12** Thou bearest a yellow golden bow, a thousand-slaying, hundred weaponed, O tufted one; Rudra's arrow goes, a god-missile ; to that be homage, in whichever direction from here.
- XI.2.13** He who, attacked (abhi-yaḥ), hides himself, (who) tries to put thee down, O Rudra, him from behind thou pursuest, like the tracker (? padanīḥ) of one that is pierced.

- XI.2.14** Bhava and Rudra, allied, in concord, both go about, formidable, unto heroism; to them be homage, in whichever direction from here.
- XI.2.15** Homage be to thee coming, homage be (to thee) going away; homage to thee, O Rudra, standing; to thee sitting also (be) homage.
- XI.2.16** Homage in the evening, homage in the morning, homage by night, homage by day; to Bhava and to Sarva, to both have I paid homage.
- XI.2.17** With the thousand-eyed one, seeing across in front, with Rudra, hurling in many places, inspired one, may we not come in collision, as he goes about (īya) with the tongue.
- XI.2.18** We go forward (pūrva) to meet him of dark horses, black, swarthy, killing, fearful, making to fall the chariot of the hairy one (keśih); homage be to him.
- XI.2.19** Do not let fly at us the club (? matyā), the god-missile; be not angry at us. O lord of cattle; homage to thee; elsewhere than (over) us shake out the heavenly bough.

**XI.2.20** Do not harm us; bless us; avoid us; be not angry; let us not come into collision with thee.

**XI.2.21** (Be) not (greedy) for our kine, our men; be not greedy for our goats and sheep; elsewhere, O formidable one, roll forth (thy missile); smite the progeny of the mockers (piyarūṇā).

**XI.2.22** Of whom the takṛnan, the kāśikā, goes as one weapon, like the noise of a stallion horse, to him, leading out in succession, be homage.

**XI.2.23** He who stands propped up in the atmosphere, killing the non-sacrificing, the god-mockers -- to him be homage with the ten clever ones (śakvarī).

**XI.2.24** To thee are assigned the forest animals (paśu), the wild beasts in the woods, the geese (hansa), eagles, hawks, birds; thine, O lord of cattle, is the monster (? yakṣa) within the waters; for thine increase flow the waters of the heaven.

**XI.2.25** The dolphins (śiśumāra), boad (ajagara), purīkayās, jaṣhās, fishes, rajasās, at which thou hurlest: there is no distance for thee nor hindrance for thee, O Bhava; at once thou lookest over the whole earth; from the eastern thou smitest in the northern ocean.

- XI.2.26** Do not, O Rudra, unite (sum-srā) us with the takman, not with poison; not with the fire of heaven; elsewhere than (on) us make that lightning fall.
- XI.2.27** Bhava is master (īśa) of the heaven, Bhava of the earth; Bhava has filled the wide atmosphere; to him be homage, in whichever direction from here.
- XI.2.28** O king Bhava, be gracious to the sacrificer, for thou hast become cattle-lord of cattle; whoever has faith, saying "the gods are", be thou gracious to his bipeds (and) quadrupeds.
- XI.2.29** Not our great one, not our small, not our carrying one, and not those that will carry, not our father and mother do than harm, our own self (tanū). Rudra do not injure.
- XI.2.30** To Rudra's howl-making, unhymned-swallowing(?), great-mouthed dogs I have paid this homage.
- XI.2.31** Homage to thy noisy ones. homage to thy hairy ones, homage to those to whom homage is paid, homage to the jointly-enjoying - homage, (namely), O god to thine armies; welfare (be) to us, and fearless-ness to us.

## PARYĀYA - I

**Extolling the rice dish (odana)**

**XI.3.1** Of this rice-dish Brhaspati is the head, Brahman the mouth (mukha).

**XI.3.2** Heaven and earth are the ears, sun and moon the eyes, the seven-seers the breaths and expirations.

**XI.3.3** Sight (caksus) the pestle, desire (kāma) the mortar.

**XI.3.4** Diti the winnowing basket, Aditi the basket-holder; the wind winnowed (apa-vic).

**XI.3.5** Horses the corns (kaṇa), kine the grains (taṇḍula), fues the husks.

**XI.3.6** Kabru the hulls, the cloud the stalk (śāra).

**XI.3.7** Dark metal its flesh, red its blood (lohita).

**XI.3.8** Tin (its) ash, greens (? haritam) (its) colour, blue lotus (puṣkara) its smell.

**XI.3.9** The threshing-floor (its) receptacle, the two splints (sphyā) (its) shoulders, the two poles (īṣa) (its) spines (anūkyā).

**XI.3.10** Entrails (its) neck-ropes (? jatru) intestines (its) straps.

**XI.3.11** This very earth is the vessel (kumbhi) of the finishing (rādh) rice dish, heaven the cover.

**XI.3.12** The furrows (its) ribs, gravel the content of (its) bowles.

**XI.3.13** Righteousness (ṛta) (its) hand-washing, the brook (kulyā) (its) pouring-on.

**XI.3.14** With sacred verse (ṛcā) is the vessel put on, with priesthood sent forth;

**XI.3.15** With sacredness (brahman) seized about, with sacred chant (sāman) carried about.

**XI.3.16** Bṛhat the stirring-stick, rathantara the spoon.

**XI.3.17** The seasons the cooks, they of the seasons kindle fire.

**XI.3.18** Heat (gharma) burns upon the pot of five openings, the boiler (ukha).

**XI.3.19** By the rice-dish of him who hath an offering (?) all worlds are to be obtained together.

**XI.3.20** In which (rice-dish) are set (śrita), one below the other, the three, sea, sky, earth.

**XI.3.21** In the remnant (unchiṣṭa) of which took shape six times eighty gods.

**XI.3.22** Thee here I ask of the rice-dish, what is its great greatness.

**XI.3.23** He who may know the greatness of the rice-dish -

**XI.3.24** May not say "(it is) little, " not " (it is) without onpouring,  
" nor " (it is) this thing soever."

**XI.3.25** As much as the giver may set his mind upon, that one should  
not overbid (ati-vad).

**XI.3.26** The theologues (brahamavādin) say: hast thou eaten (pra-ac)  
the rice-dish as it was retiring (parāñc), or as it was coming  
on (pratyañc) ?

**XI.3.27** Hast thou eaten the rice-dish, or the rice-dish thee ?

**XI.3.28** If thou hast eaten it retiring, thy breaths (prāna) will quit  
thee: says to him.

**XI.3.29** If thou hast eaten it coming on, thine expirations (apāna) will  
quit thee so one says to him.

**XI.3.30** Not I indeed, (have eaten) the rice-dish, not the rice-dish me.

**XI.3.31** The rice-dish itself hath eaten the rice-dish.



## PARYĀYA - II

**XI.3.32** If (ca) thou hast eaten it with another head than that (tatas) with which the ancient seers ate this, thy progeny, from the oldest down, will die: so one says to him; it verily I (have) not (eaten) coming hither (arvāñc), nor retiring, nor coming on; with Bṛhaspati (as) head, there-with have I eaten it, therewith have I made it go; this rice-dish, verily, is whole-limbed, whole-jointed, whole-bodied; whole-limbed, whole-jointed, whole-bodied becometh he who knoweth thus.

**XI.3.33** If thou hast eaten it with other ears than those (tatas) with which the ancient seers ate this, thou wilt become deaf: thus one says to him: it verily (have) I not (eaten) coming hither, nor retiring, nor coming on; with heaven and earth as ears, with them have I eaten it, with them have I made it go etc. etc.

**XI.3.34** If thou hast eaten it with other eyes than those with which the ancient seers ate this, thou wilt become blind: thus one says to him: it verily (have) I not (eaten) coming hither, nor retiring, nor coming on; with sun and moon as eyes, with them have I eaten it, with them etc. etc.

**XI.3.35** If thou hast eaten it with another mouth than that with which the ancient seers ate this, thy progeny will die from in front; thus one says to him; it verily (have) I not (eaten) coming hither, nor retiring, nor coming on; with Brahman as mouth, there-with have I etc. etc.

**XI.3.36** If thou hast eaten it with another tongue than that with which the ancient seers ate this, thy tongue will die: thus one says to him; it verily (have) I not (eaten) coming hither, nor retiring, nor coming on; with Agni's tongue, therewith have I etc. etc.

**XI.3.37** If thou hast eaten it with other teeth than that those with which the ancient seers ate this, thy teeth will fall out (śad): thus one says to him; it verily (have) I not (eaten) coming hither, nor retiring, nor coming on; with the seasons as teeth, therewith have I etc. etc.

**XI.3.38** If thou hast eaten it with other breaths and expirations than that those with which the ancient seers ate this, breaths and expirations will quit thee: thus one says to him; it verily (have) I not (eaten) coming hither, nor retiring, nor coming on; with the seven seers as breath, and expirations, therewith have I etc. etc.

**XI.3.39** If thou hast eaten it with another bulk (vyacas) than that with which the ancient seers ate this, the king-yakṣma will slay thee: thus one says to him; it verily (have) I not (eaten) coming hither, nor retiring, nor coming on; with atmosphere as bulk, therewith have I etc. etc.

**XI.3.40** If thou hast eaten it with another back than that with which the ancient seers ate this, the lightning well slay thee; thus one says to him; it verily (have) I not (eaten) coming hither, nor retiring, nor coming on; with the sky as back, therewith have I etc. etc.

**XI.3.41** If thou hast eaten it with another breast than that with which the ancient seers ate this, thou will not prosper with plowing; thus one says to him; it verily (have) I not (eaten) coming hither, nor retiring, nor coming on; with the earth as breast, therewith have I etc. etc.

**XI.3.42** If thou hast eaten it with another belly than that with which the ancient seers ate this, the colic (? Udaradāra) will slay thee: thus one says to him; it verily (have) I not (eaten) coming hither, nor retiring, nor coming on; with truth as belly, therewith have I etc. etc.

**XI.3.43** If thou hast eaten it with another bladder than that with which the ancient seers ate this, thou wilt die in the waters: thus one says to him; it verily (have) I not (eaten) coming hither, nor retiring, nor coming on; with the ocean as bladder, therewith have I etc. etc.

**XI.3.44** If thou hast eaten it with other thighs than those with which the ancient seers ate this, thy thighs will die: thus one says to him; it verily (have) I not (eaten) coming hither, nor retiring, nor coming on; with the thighs of Mitra and Varuna, therewith have I etc. etc.

**XI.3.45** If thou hast eaten it with other knees (aṣṭhīvant) than those with which the ancient seers ate this, thou wilt become lame: thus one says to him; it verily (have) I not (eaten) coming hither, nor retiring, nor coming on; with the tvaṣṭrśnees, therewith have I etc. etc.

**XI.3.46** If thou hast eaten it with other feet than those with which the ancient seers ate this, thou wilt be much-wandering: thus one says to him; it verily (have) I not (eaten) coming hither, nor retiring, nor coming on; with the feet of the two Aśvins, therewith have I etc. etc.



**XI.3.47** If thou hast eaten it with other front-feet than those with which the ancient seers ate this, a serpent will slay thee: thus one says to him; it verily (have) I not (eaten) coming hither, nor retiring, nor coming on; with Savitar's front-feet, therewith have I etc. etc.

**XI.3.48** If thou hast eaten it with other hands than those with which the ancient seers ate this, thou wilt slay a Brahman: thus one says to him; it verily (have) I not (eaten) coming hither, nor retiring, nor coming on; with the hands of righteousness (ṛta), therewith have I etc. etc.

**XI.3.49** If thou hast eaten it with another firm standing (pratiṣṭha) than that with which the ancient seers ate this, without firm standing, without support (āyatana) wilt thou die: thus one says to him; it verily (have) I not (eaten) coming hither, nor retiring, nor coming on; standing firm in truth, therewith have I etc. etc.

PARYĀYA - III

**XI.3.50** This -- namely, the rice-dish -- is indeed the summit (viṣṭapa) of the ruddy one (bradhana).

**XI.3.51** He cometh to have the ruddy one for his world, he resorteth (śri) to the summit of the ruddy one, who knoweth thus.

**XI.3.52** Out of this rice-dish Prajāpati verily fashioned thirty-three worlds.

**XI.3.53** In order to the knowledge (prajñāna) of them he created the sacrifice.

**XI.3.54** He who becomes the on-looker (upadraṣṭṛ) of one knowing thus stops (his own) breath.

**XI.3.55** If he does not stop (his own) breath, he is scathed a complete scathing.

**XI.3.56** If he is not scathed a complete scathing, before old age breath quits him.

### Extolling the breath (prāṇa)

**XI.4.1** Homage to breath (prāṇa) in whose control is this All, who hath been lord of all, in whom all stands firm.

**XI.4.2** Homage, O breath, to thy roaring, homage to thy thunder; homage, O breath, to thy lightning, homage to thee raining, O breath.

**XI.4.3** When breath with thunder roars at the herbs, they are impregnated (pra-vī), they receive embryos, then they are born many.

**XI.4.4** When, the season having come, breath roars at the herbs, then all is delighted, whatever is upon the earth.

- XI.4.5** When breath hath rained with rain upon the great earth, then the cattle are delighted : "Verily there will be greatness for us."
- XI.4.6** The herbs, being rained on, have talked with breath; "Verily thou hast extended our life-time; thou hast made us all fragrant."
- XI.4.7** Homage be to thee coming, homage be to (thee) going away; homage to thee, O breath, standing; to thee sitting also (be) homage.
- XI.4.8** Homage to thee breathing, O breath; homage be to (thee) making expiration; homage to thee turned away, homage to thee turned toward (us); to the whole of thee (be) this homage.
- XI.4.9** The dear body that is thine, O breath, and the dearer one that is thine, O breath, likewise what remedy is thine, assign thou of it to us in order to live (jīvas).
- XI.4.10** Breath clothes (anu-vas) human beings (prajā), as a father a dear son; breath is lord of all, both what breathes and what does not.